

THE
CHRISTIAN MESSENGER.

VOL. III.]

SATURDAY, OCTOBER 10, 1818.

[NO. 23.]

EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

RELIGIOUS INTELLIGENCE.

—
FOREIGN.

—
CHURCH MISSIONS IN AFRICA.

Summary view of the Missions, from the 29th of Sept. 1816, to the 25th of March, 1817.

The missionaries have given the following statement; in which they recapitulate the principal circumstances before alluded to.

"The missionaries, Wilhelm and Rennar, spent much time, during the last rains, in translating. The gospel of St. Matthew, part of the Prayer Book, and about fifty of the Psalms, have been finished.

"In October, preparation was made for preaching among the natives; but, as generally happens when the rains cease, the people came forth in swarms, to argue all the different quarrels that happened during the rains, in order to their being adjudged by the head-people. As long as such palavers continue, the chief gives us to understand that he and his people have no time to attend preaching.

"Preaching, then, did not commence before the 1st of December. Kindness was shown to the missionaries in those few places where the beginning was made, and every thing promised well. The Lissa people even built a house on purpose for their use, and for the worship of the true and living God. Jesulu and Bashia likewise promised fair for their reception, and would follow the example of Lissa. Brother Rennar went, about Christmas, to Sierra Leone; and found the man-of-war entered, at the same time, into the Rio Pongas; and both these occurrences had a melancholy effect on the mission.

"Brother Wilhelm could proceed no longer in preaching among the Susoos, the country being in such an agitation all over, and blame upon blame cast upon the missionaries respecting the man-of-war; so that he had to desist from his purpose. The lives of the missionaries were even in some danger of late, and destruction threatened the whole settlement. In fact, for the last three months, the Rio-Pongas mission is in a state of suspension. The natives, it seemed, avoided all intercourse with the missionaries; and the missionaries, out of necessity, had to avoid all intercourse with them. The generality of the Susoos wished for the departure of the missionaries out of the river; and shewed a kind of hatred against them, whenever they had an opportunity to do so.

"The reason of all these things is obvious. The man-of war has now lain in the river for three months, with the exception of two weeks; and part of the troops encamped; for a noble purpose, indeed! to wipe away the stain of human nature—the slave trade.

"Unhappily, the society has to endure the fatal consequences of this warfare; and will have, perhaps, to offer up and sacrifice its mission.

"Let Canoffe settlement be an object of much prayer; that God may graciously dissolve it, or keep it up in mercy.

[NOTE.—The Canoffee settlement has at length been abandoned, after having been formed, and maintained at a great expense of valuable lives, and sacred property, for several years, for the single purpose of imparting the blessings of civilization and christianity to the enslaved and degraded natives. This determination was adopted at Freetown, on the 16th of Feb. in conformity with the directions of the society's committee.]

Preaching excursions among the natives.

The following report will be read with much pleasure. While one part of these devoted shores is driving away its best benefactors, another seems to be becoming anxious for instruction, and inquiring after the way of peace.

"About the middle of April, 1817, I set out on a journey north-east, to preach in native towns, as I had long wished to do. I walked up to Debrian; and took Anthony, the usher, and two other boys, with me. The chief is a very friendly and intelligent man; and intending to make his town my head quarters, I sent my clothes and provisions thither by water, the country being at this time destitute of rice. Mr. Hutchinson, a mulatto man, the father of one of my scholars, residing there, I made his house my home.

"On Saturday the 19th, I felt greatly perplexed to know how to proceed. While I was considering with some anxiety, M. Salia, the chief, with some of his book-men called on me. He brought with him an Arabic Bible, and several Arabic tracts, which I had given him. He expressed his high value for them, and said that they read them very often; but, as they did not understand them fully, they wished to have a person to instruct them. I told him, that if he would collect his people the next morning about 10 o'clock, I would speak to them. He seemed much pleased with my proposal; and the next morning, he, and several book-men, and about eighty persons, attended; when I preached to them, under the piazza, from the ten commandments. While I was addressing them closely on the subject of adultery, two persons withdrew. M. Salia and the rest afterwards warmly expressed their thanks.

"In the afternoon they collected again, when I explained to them the parable of the prodigal son, and exhorted them to return to their heavenly Father, from whom they had all departed.

"I afterwards pursued my journey through seventeen other towns; among which were those of king Demba and of the chief of the Cabby Susoos. In all these places I met with the greatest encouragement,

and not the least opposition from any one. The chiefs and the people uniformly expressed their thanks, and intreated me to come again next drys. The chief of the Cabbys was particularly urgent. He constrained me to stay with him two days, that I might preach again to his people; and intreated me to come again in the drys, when he would collect more than a thousand persons. He said, "there are some white people in this country, but they only come for trade: they never tell us what God says in his book, or how we may be saved. If the times were not so hard, we would keep you here, to teach us." I was surprised at this; as I should rather have expected that they would stone me, because I spoke very plainly to them: for in that, and in every other town, after explaining each commandment, I addressed them closely, as, for instance, on the first commandment:—"You know in your own consciences, that you have broken this law of God. You do not honour God: you do not pray to him: you do not thank him for what you receive from him. I have walked many miles in this country; but I have not seen any house built for the worship of God: while I have seen numerous houses to the devil. You pray to him, and honour him, and put your trust in gregees; and thus you serve the devil, and not God; and if you die in this state, you must go to hell, and be tormented with him for ever." After having endeavoured, by this kind of application of each commandment, to convince them of sin, I exhorted them to repent, and turn to God; and set before them the love of God in Christ Jesus, and the hope of a holy and happy immortality.

"Mr. Hutchinson accompanied me to most of these towns, and was very useful to me. He and my late interpreter assisted me in revising the catechisms, of which I send you a copy; and they assured me that they are very correct. There were only three words which they saw necessary to alter.

"On my way I met with a book-man, who seems in an inquiring state of mind. I preached in his house, and he accompanied me to several other towns. He afterwards came to Gaubier, and spent two days for the purpose of having the christian doctrine more fully explained to him. He professed to be determined to settle his affairs, in order to come to me, that he might improve himself in speaking English, and also to learn to read it, and wishes to accompany me on my journey next drys.

"I arrived at home on the seventeenth of May, and set out southwest on the 23d of the same month. I preached at Dalia-Samba's a Susoo chief, brother to Dalla-Mooda, on the Bullom coast; at Mr. Samo's and Mr. Hutchinson's, white gentlemen at the Factory island; and also at Mr. Leigh's, at my old residence, he having collected his people for this purpose.

"On my return to Dalla-Samba, he observed to me, 'we know what you say is true, that it is the word of God which you speak, and I, and my women, and people, are very much afraid about it.'

"I arrived at home June 3d, having preached at six towns, which makes in the whole twenty-three towns. At several of them, I preached twice. I addressed in the whole about 1600 persons, and

conversed with many others, where the people could not be collected.

"The weather had become so unfavourable, that I could not proceed further, otherwise I should have visited more Bagoë towns, and also the Sumbia Susoos about Wonkapong. If God spare my life and health, I mean to set out next drys, as early as possible.

"Since I returned, I have heard that wherever I have been, the people are very much afraid of God, and of his wrath, on account of their sins; and that they have agreed to keep the Lord's day holy.

"I shall send this by the first opportunity; but you will receive a more full account in my journal, which I shall forward to you after the next meeting at Sierra Leone. King Demba is very friendly."

METHODIST MISSION IN CEYLON.

Extract of a letter from Mr. W. M. Harvard, dated Colombo, December, 8, 1817.

I remember our respected Dr. Coke, when recommended by a worthy friend to take out materials for establishing native schools, replied, with his usual warmth, that *his* missionaries should not become schoolmasters.

The doctor was right, according to his then views; but had he seen India, he would have changed as we have done. I have great pleasure in acquainting you how gracious the Lord has been to us with respect to our schools; and, lest any of our dear people should think that we are losing sight of conversion, and getting into a mere worldly-wise system of education, it is to be noted, as a remarkable fact, that our second school for the natives has already produced us a most zealous local preacher, a charming Cingalese lad, as simple as Nathaniel and as zealous as Peter. His talents were brought into exercise by being made master of Colpetty school. He is truly converted to God, and walks in the comforts of the Holy Ghost. I have a great affection for him, and so would you, if you knew him.

Here is *one* important effect of our schools, another is no less important. By his zealous and pious spirit, several of his scholars have been convinced of sin, and brought into the ways of piety. He meets a class of more than twenty Cingalese children, in the School-house, every Wednesday evening; all these children lead christian lives; many of them are already in a measure enlightened in the knowledge of divine things; some of them pray extempore in Cingalese with artless fluency, and some enjoy the consolations of religion. Neither brother Clough nor myself have thought it prudent yet to interfere with them, lest they should be tempted to spiritual pride, by being noticed above their school-fellows. But they go on; and I have the pleasure to inform you, that these boys have, of themselves, established three prayer meetings in this village, at three of their parents' houses, where they go and sing and pray together, with the utmost simplicity; and the change in their spirit and con-

duct is so evident to their parents, that they do not oppose their proceedings, though completely novel to them; and some even join with them in their little meetings.

This I think is remarkable. If, after labouring at our schools for three or four years, we had begun to observe the minds of the natives open to the things of God, it would have been as much as we could have rationally expected; but the Lord has exceeded, and even anticipated, our expectations; it is not yet nine months since the school was begun, and the Lord has put his seal of approbation to the work, and out of the mouths of babes and sucklings he hath ordained and perfected praise. Shall I surprise you still more? The schoolmistress of the same school, though before likewise a very virtuous and upright young woman, has imbibed the spirit of piety; and a few of the girls are under the same influence. They meet in a class on Monday nights regularly; and I cannot doubt that what little they have of religious principle is truly genuine. Much, of course, cannot be expected from such young christians; but we see enough to recognize the hand of God, and adoringly to persevere in his work.

REPORT

Of the Directors of the twenty-fourth General Meeting of the Missionary Society of London, May 14, 1818.

BELoved BRETHREN,—The Divine Redeemer, whose we are, and whom, in this Institution, we are associated to serve, permits us once more to enjoy the privilege of assembling together, to promote the single object of our union—the glory of Christ in the salvation of the heathen. May he, whose interests we espouse, and in whose name we meet, be in the midst of us, while we rehearse what God hath wrought by our missionaries, and how he hath opened the door of faith unto the Gentiles.

The Directors will now proceed to give a concise account of the labours of our brethren, and the various degrees of success with which it hath pleased God to follow them.

SOUTH SEA ISLANDS.

At the last annual meeting of this society, the Directors had the pleasure of communicating the interesting intelligence they had received from respectable individuals in New South Wales, concerning the state of the South Sea Mission; they have now the satisfaction of reporting, that the whole of that information has been abundantly confirmed by an official letter from the society of missionaries, dated at Eimeo, August the 13th, 1816, and received in January last.

It will be recollected, that when Pomare, the king of Otaheite, returned to that island from Eimeo to resume his government, and to reinstate his friends in the possessions which they had been obliged by a rebellious party to abandon, he was assailed on the beach by a number of the insurgents, but who appeared for a season to be pacified by his conciliatory behaviour. In a short time after-

wards however, they renewed their hostility, and made a desperate assault on the king and his people while they were assembled for worship on the morning of the Lord's-day; but the assailing party, soon losing their chief, were thrown into confusion, and completely routed. Contrary, however, to the usual practice of their wars, the king issued strict orders that the fugitives should not be pursued; that the women and children should not be injured; and that the slain should be decently interred. This humane conduct, which he had learned from the gospel, produced the most salutary effect on the people. They were won by his kindness; and many of them united in the publick thanksgiving offered to Jehovah on the evening of that Sabbath, declaring that their idols had deceived them, and that they would trust them no longer.

Pomare was now, by universal consent, restored to the government of Otaheite and its dependencies. In his progress through the several districts, to replace his friends in their estates, he constituted, as chiefs, many of those who had long attended the ministry of the missionaries, and who had made a publick profession of their faith. The people at large, assisted and encouraged by their chiefs, demolished the Morais, overthrew the altars, and burned their gods in the fire. Idolatry was at once completely abolished, and the worship of Jehovah substituted in its place. Numerous buildings for that purpose were immediately erected in every district,* and meetings for prayer held in them thrice on the Lord's-day, (which is strictly and universally observed,) and once on the Wednesday.

The king after having destroyed the publick idols, sent those which had long been held sacred in his family to the missionaries, leaving it to their option, either to burn them or send them to this society, "that the people in England might see what foolish gods," as he calls them, "they had formerly worshipped." The latter measure was determined upon by our brethren; who were aware what a high degree of satisfaction (may we not say pious exultation) the publick exposure of them would produce.†

As soon as circumstances would admit, some of the missionaries from Eimeo visited Otaheite, at the request of the people, and preached in every district to large and attentive congregations, who readily assembled wherever they went, and whose decorous behaviour was highly encouraging.

* A private letter says, there are about fifty places of worship in Otaheite alone; and that family worship is general among the inhabitants.

† The Rev. Mr. Marsden, of Port Jackson, to whose care they were consigned by the missionaries, thus writes concerning them: 31st October, 1816, "I have now the unspeakable satisfaction of forwarding to you the Idol Gods of Otaheite, as the glorious spoils of idolatry; no event could have given me more pleasure. They are now lying prostrate on the table before me, and were we not certain of the fact, we could not believe that any human beings could place their salvation in these wretched images, and offer up human sacrifices to avert their anger."

N. B. The ship *Willerby*, by which they were sent from Port Jackson, having proceeded on a trading voyage to India, had not arrived in England when this report was made.

The school at Eimeo, notwithstanding former discouragements, now prospers greatly; and many hundreds of those who had received instruction in it, being by various circumstances dispersed, have become the teachers of others; and thus the knowledge of reading and writing has been spread far and wide.

When the missionaries wrote, (which is now twenty-one months since,) it was calculated that *three thousand persons* were in possession of books, and able to make use of them; many hundreds could read well. They are also in possession of about 400 copies of the Old Testament history, and 400 of the New, which is an abridgement of the four Evangelists, and part of the Acts. Many chapters also of St. Luke's gospel, in manuscript, are in circulation, together with about 1000 copies of the Catechism, composed and printed for their use, and which several hundreds of the people can perfectly repeat. The call for more spelling-books was urgent, and we hope has long since been answered by a new edition printed at Port Jackson. But their own press will now supply their wants, so that Otaheite, and several other islands will soon be furnished with parts of the Holy Scriptures, and with elementary books, in their own language.

But the blessings of this spiritual revolution are by no means confined to the two islands of Otaheite and Eimeo, they appear to be rapidly extending to several islands adjacent. The small islands of *Tapuamanu* and *Teturoa* are, in profession, "*christian islands*;" and there also the Morais are destroyed, and human sacrifices and infant murder abolished, while the natives are urgent to obtain the instruction of the missionaries.

In the islands which they call "the Leeward islands," the same hopeful symptoms appear. Tapa, the principal chief, has openly renounced idolatry, and embraced christianity; and his example has been followed by most of the other chiefs, and by a large majority of the people in the four "Society Isles," *Huaheine*, *Tahaa*, *Borabora*, and *Raiatea*. One of the missionaries, in a letter to a friend, says, that in *Huaheine*, *Raiatea*, and *Borabora*, there are nearly *four thousand* who embrace the Gospel.

Mr. Hayward, in a letter to a friend, says "in every district round the island (Otaheite) we found a house erected, where the natives on the Sabbath assemble three times, and on every Wednesday evening, for prayer; and here they met with us to hear the word of the true God. Our congregations often exceeded 400, and were never less than 100, all, in general, attentive hearers. We commenced our mission at Oparre, and closed it at Matavai, our old residence. We had not been long in this district before our old neighbours came and requested brother Nott to preach to them; they likewise informed us, that the ground where our houses and gardens formerly stood, and the whole of the district from *Taraa* to *Tapahi*, the boundaries of the district, should be ours if we would return to reside among them again. This happened on the 6th of March, the same day 19 years since the first missionaries landed in Tabeite from the ship *Duff*." Some of the chiefs

of these islands have sent repeated messages, requesting the brethren to come and teach them; and one of them reminded the missionaries that "Jesus Christ and his apostles did not confine their instructions to one place or country." Such an intimation from a heathen chief (if such he may now be called) carries with it prodigious force.

The directors are happy in reflecting upon the measures they have adopted, in sending out ten more missionaries (including Mr. Crook from Port Jackson, and Mr. Gyles) to assist in this great, and, they trust, growing work; they have reason to believe that they all are now at their post, diligently engaged in acquiring that language, in which it will be their privilege to publish, to attentive thousands, the glad tidings of salvation by Jesus Christ—in preaching to a people who appear to be "prepared for the Lord."

The directors cannot pass on to a branch of their Report without making a pause, and presenting a few reflections on these great and glorious events. They cannot but consider the work of God among these distant islanders, as forming not only a remarkable era in the history of this society, but as furnishing a memorable event in the general history of the christian church. The event appears to them to be almost, if not altogether, without a parallel in ecclesiastical history. These islands, it is true, are not very populous, but they are numerous; and it may be expected, that when the intelligence spreads, as it will, from island to island, and numbers of the converts are dispersed among the inhabitants, general inquiry will be excited, and the knowledge of Christ be widely diffused. Together with the blessings of the gospel, the useful arts of civilization will doubtless be communicated; idolatry, cruelty, and war will be suppressed, and the multitudes of isles become obedient unto the faith.

May we not also indulge the expectation that future missionaries, in various parts of the world, will, from the example of our brethren in Otaheite, learn patiently to persevere in well-doing, and not abandon their stations, because they do not immediately perceive the fruits of their labours. It will not soon be forgotten, that the missionaries in these islands laboured for seventeen or eighteen years, amidst all kinds of discouragement, yet, after all, were crowned with a success, which far exceeded all their expectations.

In fine, the society cannot but feel itself called upon to unite this day in offering up the most ardent praises and thanksgivings to the God of all grace, who, in answer to prayer, has poured down his Holy Spirit in such a copious measure, and has turned the barren desert into a fruitful field; to Him be the glory wholly ascribed, while with grateful hearts we renew the dedication of ourselves to him, encouraged by his goodness to continue and redouble our efforts to spread abroad throughout the whole habitable earth the sweet savour of the knowledge of Christ.*

(To be continued.)

* The state of the few inhabitants of Pitcairn's island, the descendants of the mutineers on board the *Bounty*, as reported by some of our coun-

DOMESTICK.

MISSIONS AT BRAINERD IN THE CHEROKEE NATION.

(Concluded from page 346, vol. 3.)

Sabbath, Feb. 1. Our little house was crowded with a very solemn audience. Charles Reece and Jane Coody made a publick profession of their faith, were baptised with their households, and received as members of this church. It was to us indeed a joyful time, when we surrounded the table of our common Lord with these Cherokee converts; while we hoped and prayed that these might be the first fruits of an abundant harvest, which the Lord would soon gather here.

After publick service a Cherokee man and his wife readily accepted an invitation to tarry with us all night. Speaking to them by an interpreter, we learnt that they had understood nothing of the preaching, and did not know the meaning of any thing which they had seen. The man said he had heard that we could tell him some way whereby bad people might be made good, and be happy when they died. He said he was bad himself, and wanted to be made good; and that he had come to learn what our way was. We endeavoured to teach him the first principles of the oracles of God, as well as we could by our interpreter. He asked many questions; said he had never heard these things before; thanked us for the information we had given him, and said all we had told him was good.

2. Brothers Hoyt and Kingsbury left home for the purpose of visiting some families of natives near the settlements, to attend a wedding to which brother Kingsbury had been invited, and transact some business in Tennessee.

7. Brother Hoyt returned with a Cherokee girl for our school, having brought her on the horse behind him near fifty miles. He left brother Kingsbury to spend the Sabbath among the whites in the settlement; had preached once on his tour, and rode about 140 miles, chiefly in company with brother Kingsbury. They were kindly received in every family they visited.

10. A white man from *Nick-o-jack*, a place in the nation distant about 30 miles, came to invite one of the missionaries to go and preach to the people there, and also to attend a wedding.

11. Brother Butrick set out with the above mentioned man for *Nick-o-jack*. Brother Kingsbury returned, having accomplished most of the business on which he went, and preached twice on the Sabbath. He brought with him a Cherokee girl for the school. By

trymen, who touched there in September, 1814, could not but engage the attention of the directors, who therefore gladly embraced an opportunity of sending, by a vessel bound to the South Seas, a present of Bibles, prayer-books, spelling-books, &c. with a letter to John Adams, expressing the good will of the society towards them, and their hope that they shall be enabled to send them a missionary to instruct them in the knowledge of the gospel.

fatigue and riding in bad weather he had been in poor health; but soon recovered and came home well.

13. Little Peggy, mentioned on the 25th ult. left us to go with her mother to the Arkansas. Parental affection induced the mother, perhaps against her better judgment, to take her daughter with her, though we offered to provide for the child, until her education should be completed, and then to send her to her parents. May the Lord preserve the child, and make the instruction she has received a blessing to her and her connexions. She is affectionate and promising, and many prayers were offered for her at her departure.

Sabbath, 15. The weather was cold and uncomfortable, yet our house of worship was tolerably filled. Some hopeful appearances among the blacks in our Sabbath school. Several this day gave evidence of very serious impressions; one in particular, a free man, whose name is Robin. He conversed freely and sensibly; said he felt very differently from what he had done; but could not think he was a christian. "This was too great a blessing for such an audacious wretch to enjoy."

17. Brother Butrick returned; has preached three times in his tour, married one couple, visited a number of families, had some interesting conversation with several of the natives who could speak English, and was kindly received by all. He is deeply impressed with the importance of being able to speak in the language of the natives, or at least of having a good interpreter. He also brought a small girl for the school. He brought information that the chiefs were met in council at *E-tow-ee*, or High tower, as it is sometimes called, about 80 miles from us. Thinking it would be of service to the mission, if one or two of us could be there before the council broke up, brothers Hoyt and Kingsbury set out immediately, taking with them Edward Brown, one of our scholars, for an interpreter.

18. A storm of rain induced the brethren Hoyt and Kingsbury to think the chiefs would disperse before they could reach the council-house, if they proceeded; therefore brother Hoyt returned, and brother Kingsbury concluded to go on to father Gambold's, and return by Mr. Hicks's.

21. Brother Kingsbury returned in health, had a prosperous journey, found our friends well at Spring-place, and brought some presents with much love. He also visited Mr. Hicks, and had much interesting conversation with him about the school.

28. Received three letters from brother Cornelius, full of animating and refreshing intelligence.

Sabbath March 1. The rain was so violent that we did not expect any one of our neighbours would come to meeting; but we were agreeably disappointed in the attendance of nine or ten blacks, and about as many Cherokees. These came in the storm from three to six miles, and were very attentive. The Cherokees were addressed through brother Reece as interpreter.

March 1. Our dear sister Catharine returned to spend a few

months more with us, before she goes to the Arkansas country. She was accompanied by John Brown, and her brother Alexander. John would be glad to return to school, but the late death of his father has brought a great care upon him. Catharine was closely examined in the course of her visit, with respect to her faith in Christ, by some white people, who were no friends to religion. They endeavoured to embarrass her mind, by bringing objections against the Bible. She replied, that for her part she believed the Bible was true, and she hoped she always should. Her father and mother say they are very glad she has learned these good things, and expressed a desire to be instructed in the good way themselves.

10. Brother Chamberlain arrived in good health. He had been detained about ten days by sickness; in other respects his long and fatiguing journey had been prosperous.*

19. The church met according to previous appointment, for the purpose of examining such as might present themselves for admission. One white man, and one Cherokee woman offered themselves. After prayerful examination, we were unanimously of opinion, that the white man be directed to wait a while, and endeavour to obtain more clear evidence of his right to gospel ordinances; and that the Cherokee woman be accepted to be propounded for admission to the church. In this examination brother Reece took an active part, and exhibited very clear evidence of his own knowledge of the christian character.

20. One white man and one Cherokee woman were examined, and admitted to be propounded.

Sabbath 22. Brother Chamberlain and sister Flora Hoyt were married in the presence of the congregation.

Sabbath 29. How great and precious are the privileges which we, as missionaries and as a church, have this day enjoyed in the house of God, and around the table of our Lord. One white man and two natives, having previously given satisfactory evidence of their saving acquaintance with the gospel, made a publick profession of their faith, and were baptised with their households, consisting of seven young children.

The new converts having entered into covenant, and been received into the church, twenty-two of the professed followers of Christ sat down together at the table of the Lord. Four of the communicants, two white men and two Cherokees; belong to the Moravian church at Spring-place. It was to us all truly a feast of fat things;

* Mr. Chamberlain had, by direction of the Prudential Committee, taken a western course to the mission, and passed through the states of Pennsylvania, Ohio, Indiana, Kentucky, and Tennessee. In the progress of his journey, he had acted as an agent of the board, in receiving collections and donations, and had frequently preached for the benefit of the missionary cause.

Mr. C. had prosecuted his studies in Mr. Hoyt's family, for a considerable time before he devoted himself to the employment of a missionary. From the commencement of his religious life, he had most earnestly desired this employment; and was rejoiced when an opportunity presented of his entering upon it.

of fat things full of marrow; of wines on the lees well refined. Seven of the communicants were Cherokees. Our red brethren and sisters afterwards declared, that their joys exceeded every thing they had before conceived. The assembly was large, solemn, and attentive, and we have reason to believe that some of the bystanders had a great desire to be with us; particularly one black woman, who, on being afterwards asked how she felt on that occasion, answered, "I felt as if that was my company, (meaning the communicants,) and that they had left me alone in the wicked world." When asked if she was not displeased with them for leaving her behind, "O, no," said she, "I loved them with all my heart."

31. Brother Kingsbury left us this morning for the settlements.* in order to make some preparations for the Choctaw mission, He expects to go as far as Knoxville, and to be absent about two weeks.

Sabbath April 5. A number of Cherokees who have not often met with us, and some who never attended before, were present to hear the Gospel. Gen. iii, 1—14, was expounded in the morning. During the intermission, the Cherokees were addressed through brother Reece, as interpreter, and after sermon in the afternoon they were again spoken to in the same manner, before the congregation was dismissed. A number of them afterwards went to our dwelling house, where brother Reece, by our request conversed with them some time in his own way, and then again interpreted for us. They were all attentive and solemn. One man who lives about thirty miles from us, and had never attended before, appeared very desirous to learn. He said all he heard appeared right and good, so far as he could understand it, and he would come again and learn more. He also said, he would go and tell his neighbours what he had heard, and ask them to come and hear for themselves. About twenty took dinner with us at five o'clock, and then departed, many of them apparently under serious impressions.

8. Agreeably to a resolution passed at our last meeting for business, we this day called the family together to attend a public lecture. These lectures are intended to be continued every Wednesday afternoon for the benefit of our family and neighbours. We thought it might tend to our own edification, and that of the new converts, who might meet with us, to have a religious conference, either in the school house, or one of our private rooms, immediately after the lecture. A meeting of this kind was attended this day. We have usually had conferences and prayer meetings one or two evenings in the week, for professors in the mission family. It was thought that if one of these weekly meetings were attended in the afternoon, as above, we should more frequently have our Christian neighbours with us.

* It ought perhaps to have been stated before, that when the missionaries speak of "the settlements," they uniformly mean the nearest parts of Tennessee, which are without the Cherokee limits, and settled by the whites.

BAPTIST MISSION.

STATION AT ST. LOUIS.

Letter from Mr. Peck to the Corresponding Secretary, dated April 25, 1818.

Since my recovery from my long and tedious illness, my health has been remarkably good, as well as that of my family. I now begin to feel myself at home in the delightful work assigned me, and I view it as one of the most favourable events of providence I have ever enjoyed, to advance my individual happiness in this life. Surrounded with young minds whose desire for knowledge stimulates me forward to fulfil the important task of a teacher; and, favoured with the confidence, the prayers, and the friendship of many, what desire can I have but to live for the good of my fellow creatures!

By intelligence from brother Welch you have probably heard of our baptising, which took place on the first Sabbath of the present month. Since that period things have gone on well. When I look back on the short time of our residence here, and view the hand of God in accomplishing many events, and opening several channels of usefulness, I am filled with wonder and gratitude. Our prospect of immediate usefulness are opening on every hand, and calls from different quarters are more numerous than we can possibly supply. Our African Sunday school consists of more than ninety scholars, of all ages, from five to forty years. The greatest number are adults. The good that is likely to issue from this department is incalculably great. Sunday is the only day that the poor degraded Africans can call their own. On this day they used formerly to assemble for amusement or mischief. It is now evident to the most superficial observer, that a great change has already taken place in regard to their morals. In most instances they are attentive to school on every Sabbath, and the avidity with which they seize every moment's leisure through the week, evinces the desire they have to learn. The school has been continued seven Sabbaths, and most of them have entered since its commencement, and yet more than half who began the alphabet, can now spell words of four and five letters, and some of two syllables. Several, who had learned a little previous to attending school, can now read in the Bible. I have been most happily disappointed in respect to the Africans. As soon as my recovery admitted, I began to turn my attention to devise some way to instruct these miserable beings in the knowledge of Christ and his salvation. A Sunday school appeared the most favourable, and, indeed, the only method. Brother Welch hesitated as to the practicability of the measure; but agreed I should make the trial. The school was proposed to the publick, and opened. I expected to engage in a task by no means agreeable to human nature, which chooses the beaten track, rather than the uncultivated desert. If, after a long trial, any could be made to read and understand the Bible, I expected to be recompensed for

all my toil. A serious difficulty arose, lest suitable assistants could not be obtained: yet all these difficulties Divine providence has overcome, and what at first I accounted a task, is now one of my greatest enjoyments. I hope I shall not say too much of my own feelings on this subject, if I assert, that I rejoice to see Sunday arrive that I may meet my sable band. We have now six or seven assistants, who teach every Sabbath. In my absence brother Welch enters with avidity upon the labours of superintendent. After hearing the lessons, a short discourse is given, and the school is closed with prayer, when they all kneel and pay a devout attention.

Several persons are known to be under deep exercise of mind, and many more are thoughtful. Every week I have some call on me to hear religious instruction. Our week day school has commenced a second quarter upon a more extended scale, and which promises to be a source of some profit, to lessen the expense of the mission. A large room has been rented for a school and meeting room, on the hill which overlooks the town, and is a most delightful situation for a summer academy.

Our school consists of two departments.—1. A publick school, or academy, in which all the branches of a common education, and even some of the higher branches are taught. The prices of tuition are five and six dollars per quarter. In this department are about thirty scholars, from respectable families; some of whom are French catholicks.—The 2d department is a free school. It is designed for the present to embrace ten poor French children, seven of whom have already entered. I have two French scholars; a boy eleven years, and a girl seven years, who commenced this quarter without knowing a letter of the alphabet. They have attended twelve days and a half, and they now read in words of two syllables with surprising facility, besides repeating the Lord's prayer and the first commandment. I teach them the plain simple truths of the christian religion. Our object now is to get as many French children in our school as possible. One female catholick is under serious impressions. She is a steady attendant on our meetings.

By reviewing our school arrangement you will perceive, that in both the week and Sunday schools we have about one hundred and thirty. By mutual arrangements all the school departments are under my sole care as superintendent. The whole management of the week day schools is performed by me, with no other assistance at present than my oldest son. A course of scientifick lectures are delivered to the school every Friday, P. M. when the publick generally are invited to attend. The composition of these, the concern of all the schools, domestick affairs, together with publick duties on the Sabbath, leave not a moment's time to spare. Brother Welch is likewise employed. Though there are trials of various kinds connected with my situation, I would not exchange it for any place in the middle or eastern states. My most ardent desire is to live and die a missionary to the destitute. I feel confident, from a variety of providential incidents, that this village is the very place where we ought to be, though a greater expense will be incurred than if

we were farther interior. All that appears wanting to commence operations further back, or even among the Indians, is, *more missionaries*.

While such a field for constant activity and immediate usefulness is fast opening, we cannot think of leaving St. Louis for uncertain prospects. Mrs. Peck expects shortly to commence a Sunday school for adult females, in our dwelling house. As soon as sister Welch regains her health she will probably assist. Our subscription for the meeting house has increased to a little more than three thousand dollars; a sum nearly half sufficient to build. We have concluded a bargain for a lot of ground in the most central part of the village, forty by eighty feet, for six hundred dollars. It is a corner lot, and is an excellent site to erect a house forty by sixty, with apartments, and a cellar under the whole, as it is on the brow of the hill. These rooms will either be rented, or used for school and vestry. We expect to commence building soon. The whole, when finished, will be the sole property of the Baptist Society of St. Louis.

Governour Clark, since his return from the states, has been made acquainted with us, and our object here. He pledges all the aid in his power to forward our pursuits. As a proof of this he has presented us the use of a large garden adjoining my dwelling, for the season. Several gentlemen of respectability and influence have lately taken an interest in the service in which we are engaged. On the whole, we are under every obligation of gratitude to the Father of Mercies, for the great blessings with which we are favoured, and the success that has hitherto followed.

The state of society and morals in St. Louis is fast improving. Almost every day I hear it observed, that things have altered for the better within six months past. Even since our communication of January 20th, a great change has taken place with regard to the Sabbath.

As I have filled my sheet, and the watch is crying *twelve o'clock*, I must close, with sentiments of unfeigned respect.

REVIVAL OF RELIGION AT SEA.

Extract of a letter from a young man on board the ship Independence, to his friend in Newburyport, dated Calcutta, April, 30, 1818.

The missionaries* who came out with us, appear to be amiable persons; they converse more upon experimental religion, than the sentiments of different sects.

Our crew, the first part of the passage, were apparently steady and fond of reading. Nothing particular occurred until about the 10th of February, when one of our sailors, (a native of Scotland,) who has been, according to his own confession, addicted to every vice that is common among sailors, in his eight o'clock watch below,

* Messrs. Colman and Wheelock, of the Baptist connexion, who sailed from Boston last Dec. on a Mission to India.

about five minutes in bed, thought he saw the person of our Saviour by him, with out-stretched arms to receive him, and then disappeared. It affected him much; it seemed to be instrumental in the hand of God, of bringing him to serious reflections upon his past life, and we trust it proved a deliverance of his soul from the power of sin and Satan, into the liberty of the sons of God. This change put a new song into his mouth, even praise to that God, who had brought him out of nature's darkness into his marvellous light, upon which he could not hold his peace, but in a wonderful manner spake of the things God had done for him, to those around him. This gave them serious thoughts concerning the state of their immortal souls. About the 20th of February, an uncommon seriousness appeared among the sailors; at seven o'clock in the evening, one of the sailors desired me to request one of the missionaries to come and pray with them. Both missionaries came, and found all the sailors, except the man at the helm, in floods of tears, crying out, with the convicted jailor, "What must we do to be saved?" O, delightful sight! to see the out-casts of all nations falling down at the feet of the cross, begging for mercy from a crucified Redeemer. They embrace every opportunity to tell us gracious dealings of God to their souls, exhorting one another to attend to the things, that belong to their eternal peace and happiness. About seven or eight have received sealing manifestations of the love of God to their souls. This indeed must be the work of the Holy Spirit. Backsliders, who have long strayed from their Maker, are turning from the error of their ways, and finding peace to their souls through the blood of Christ.

DWIGHT'S BODY OF DIVINITY.

☞ A few copies of this invaluable work may be obtained of the Editor of the Christian Messenger, by calling at his dwelling, in North Eutaw street, first door above Lexington.

BALTIMORE:

PRINTED EVERY SATURDAY, BY JOHN D. TOY, CORNER OF MARKET AND
LIGHT STREETS, AT FOUR DOLLARS A YEAR, PAYABLE
HALF YEARLY IN ADVANCE,